1: Herskovits E-4, 5 (1934) 1937 SV3 Haiti SV3
Mirebalais

764 766 796 795 if, after a time, an expensive and troublesome ceremony is not performed to bring them out and lodge them in a jar. The *hungan* who performs the rite of removing these *loa* is 764 766 796 793 preferably himself a member of the family and is usually left alone with one or two assistants and an elderly relative of the dead, but if the family includes no *hungan*, the one who is called, even though greatly trusted, is most carefully watched, because a strange priest might take for himself the valued gods of the dead, leaving only the weak ones. The *hungan* stands in place and calls the name of the dead. He puts some of the hair of the dead in the jar or in a calabash, with which the *loa* is supposed to go, and, unless another member of the family, nominated to receive the *connaissance* of the dead, is present, the jar or calabash is sealed until these spirits can be "given" to a successor.

766 [764] [783] No special purification is needed for a house where death has occurred except when the deceased was tubercular or a leper, when everything except his money is buried or thrown in some unfrequented place. The body of one who has died of smallpox, though washed, is buried as soon after death as possible without being enclosed in a coffin. Those who die of smallpox or leprosy, suicides, or persons shot as a punishment for crime are not buried in the communal cemetery, but in special sections of the graveyard, the lepers and victims of smallpox being separated from the others, for the Church declares these have died of the plague. One who drowns is buried at the riverside where his body is recovered, though if the corpse is not too badly decomposed, the authorities give permission, and the family of the dead can afford the expense of transportation, the body may be brought home. Children are [561] [771] buried in the cemetery, but, on the principle that "the young must serve their elders," the funeral of a child is attended only by those relations who are younger than the dead; for in Haiti, as in Africa, it is not held seemly that the young should be followed to the grave by their elders. At the house, however,